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ABSTRACT

This guide provides information and suggestions for teachers planning an American Indian study unit or American Indian Day activities. The first section lists contributions of American Indians in the form of foods, words, art, music, law, government, and traditional values. The second section provides ideas for classroom discussions concerning historical facts about American Indian tribes and their way of life. The third section includes ideas for classroom activities in the subject areas of social studies, science, mathematics, language arts, art, home economics, music, and physical education. Also included are recommended activities for observance of American Indian Day. The fourth section contains a bibliography of over 350 books pertaining to Native Americans, including resources available through the Montana Indian Resource Directory, resources related to selecting books for and about Native Americans, children's books, fiction, and reference books. The last section includes an overview of American Indian history, a summary of major events in Montana Indian education from 1972 to 1990, and maps illustrating Montana's tribal distribution and reservation areas. (LP)

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ED 366 473

A CURRICULUM GUIDE

TO LEARNING ABOUT AMERICAN INDIANS

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INTRODUCTION

CONTRIBUTIONS OF THE INDIANS OF THE AMERICAS

The following pages include a collection of information and suggestions which are intended to be of use to the teacher in planning an Indian unit or Native American Day activities. It is not a specific guide nor is it all inclusive. It is merely intended to provide the teacher with information and suggested activities to assist and encourage planning. This collection is not in final form, therefore, suggestions and additions are welcomed. Information is intended to inform and stimulate class discussion. The user must also be cautious as not to infer that all Indian people are the same or share the same culture (i.e. Indian sign language, foods, clothing, etc.). They need to refer to specific tribes or cultural areas, as not to mislead or perpetuate misconceptions about the Native American.

A section of suggested activities in the subject areas of social studies, science, mathematics, language arts, art, home economics, music and physical education is included. The information is not a lesson plan, but suggests topics that may be used in the classroom. The teacher may then seek out individuals with expertise to help plan activities.

If there is concern about community acceptance of a particular activity, the teacher may want to contact the local tribal council or Indian education program for clarification.

Prepared By: Murton L. McCluskey, Ed.D.

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CONTRIBUTIONS

CONTRIBUTIONS OF THE INDIANS OF THE AMERICAS

Many students, as well as adults, do not know of the many contributions made by the Indians of the Americas to the American way of life. The contributions cover a wide spectrum of American culture. It is most important that children be made aware of such information, not only to erase generalizations and stereotypes, but also to make them more aware of the importance of the American Indian in historical and contemporary America.

FOODS

Corn
Hominy
Corn starch
White & Yellow cornmeal
Acorn flour
Cattail root flour
Popcorn
Wild Rice
Beans (14 varieties)
Squash
Pumpkins
Cranberries
Maple sugar and syrup
Potatoes (white and sweet)
Turkeys
Clam bakes
Birch beer
Pemmican
Jerky
Venison
Squab
Porcupine
Rabbit
Chocolate (Cacao)
Chewing gum (Chicle)
Wild grapes
Asparagus
Chicory
Dandelion Greens
Green beans
Green peas
Lambs quarters
Milkweed greens
Mustard greens
Green peppers
Red peppers
Water Cress
Serviceberries
Wild apricots
Watermelon
Cantaloupe
Cucumbers
Cassava (tapioca)
Sassafras tea
Mint flavorings
Blueberries
Wild blackberries
Cranberries
Currants
Dewberries
Gooseberries
Huckleberries
Wild raspberries
Leeks
Yams
Nuts (several varieties)
Boston baked beans
Vanilla
Pecans
Sunflower seeds
Wild strawberries
Puffballs
Nut oils
Sea food (several kinds)
Mincemeat
Root beer
Avocados
Succotash

Products

Canoe
Toboggan
Moccasins
Tipi
Kayak
Fringed Buckskin Jacket
Coonskin Cap
Snowshoes
Mukluks
Lacrosse
Cradle Boards (baby carriers)
Tomahawk
Tobacco
Cigars
Pipe smoking
Cotton - long strand
Rubber
Quinine
Cocaine (medicinal purposes)
Hammock
Travios

STATE NAMES

Alabama -From alibamu, the name of a Muskogean tribe meaning "those who clear the land for agricultural purposes."

Arizona - From Papago word, Airzonac, which probably means "small springs."

Arkansas -From Akansea, a tribe whose name means "down stream people."

Connecticut - Meaning, "river whose water is driven by tides or winds."

Dakota -(North and South) Tribal name of the Sioux meaning "Allies."

Idaho -From a word said to mean "gem of the mountains."

Illinois -Meaning "men," the name of a confederacy of Algonquin tribes.

Iowa -The name of a tribe meaning "Sleepy Ones."

Kentucky -Said to be derived from the word "Kenta" meaning "field" or "meadow."

Massachusetts - Name of an Algonquin tribe meaning "At or about the Great Hill."

Michigan -From the Indian word "Michigamea" meaning "great water."

Minnesota -A Dakota word meaning "Whitish or sky tinted water."

Mississippi -Algonquin word "misi" meaning "great" and "sipi" meaning "water."

Missouri -From the name of a tribe meaning "great Muddy," which refers to the river.

Nebraska -From old Oto word meaning "Broad Water."

New Mexico - Name of an Aztec god, Meritili.

Ohio -Iroquois word meaning, "Beautiful River."

Oklahoma -A Choctaw word meaning, "Red People."

Tennessee -The name of a Cherokee settlement, the meaning unknown.

Texas -The name of a group of tribes meaning, "Friends or Allies."

Utah -From the tribal name Ute, meaning unknown.

Wisconsin -The name of a group of tribes living on the Wisconsin River.

NEW WORLD EXPORTS THAT TRANSFORMED THE WORLD

Prior to European contact, the Indians of the Americas (North, South and Central), cultivated and utilized all of the following products as well as many others not listed for centuries. Many of these products produced major transformations upon the Old World (Europe, Asia and Africa) diet and economy.

Your challenge: To research one or more of the following to discover how these products contributed to transformations throughout the world.

Avocados - Given the name "alligator pear" by the English, the avocado only recently gained popularity as a nutritious fruit.

Beans - Cultivated in the New World in numerous varieties, many now have very un-American names.

Berries - Forty-seven types of American berries were introduced to the world.

Cassava (tapioca) - the main ingredient in baby food and puddings today, it became a critical crop for famine prevention in Africa.

Chicle - Rubbery sap from the sapodilla tree chewed by Mexican Indians; in 1880's mixed with large amounts of sugar by a New York factory to make chewing gum.

Chocolate - Cultivated by the Aztecs, the cacao bean was originally enjoyed by the Spanish for its narcotic effect.

Cochineal (red dye) - extracted from female insects, it became a staple of the British textile industry in the 16th century.

Cotton - Long strand American cotton far surpassed Old World cotton and transformed the textile industry.

Maize (corn) - One of the staple foods of the world today, it was originally used by Old World farmers to feed their animals.

Maple syrup - Tapped by native peoples from maple trees, it was a popular addition to the diet.

Potatoes - Produced in many varieties for thousands of years by Native peoples, it has become a staple food of the world.

Rubber - Used for many purposes by Native peoples for centuries before Goodyear discovered its qualities in the 1800s.

Sisal (cord) - From the agave plant; used to make rope rugs and rough bags.

Squash - One of the few New World foods that retained the Indian name from the

Massachusetts tribe of northeastern United States.

Sugar cane - Mostly widely cultivated and lucrative of New World plantation crops.

Sunflower - A source of edible oil, it was one of the most important New World plants to Russia besides the potato.

Tobacco - First of the New World drugs to be widely accepted in the Old World.

Tomatoes - Contributed to the transformation of Italian and Spanish cuisine.

Vanilla - Native peoples fertilized the plant by hand and aged the flower pods four to five months before processing.

Source: Indian Givers: How the Indians of the Americas Transformed the World by Jack Weatherford (1988)
Prepared by Norrine Smokey-Smith, Jefferson DOI Office, Portland Public Schools
2/92

The Native American has influenced many areas of the American way of life, from art and music, to law and government. Some other areas are:

1.Indians served as guides in the early exploration of this hemisphere. Their trails became the roads and railroads over which the settlers advanced in search of new homes.

2.The log cabin was an adaptation of the Indian log or longhouse.

3.Sites of Indian villages advantageously located on waterways and trails became trading posts, then villages. Later they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburgh, Pocatello and countless others.

4.Fur traders visited Indian villages and held rendezvous. Their reports encouraged the land hungry and adventurous people to move farther and farther inland.

5.The Indians assisted the English, French, Spanish and peoples of other European countries in the struggle for control of the new country.

6.The Indian has been immortalized in song, painting, art and sculpture.

7.Symbols such as the totem pole, thunderbird, sun and tepee, as well as the Indian's love for color have had a prominent place in developing modern design.

8.Indian knowledge of areas where fine clays, used in making pottery and china, has been passed to the white man and this was the beginning of the manufacturing of fine porcelain ware.

9.Indians cultivated and developed many plants that are very important in the world today. Some of them are white and sweet potatoes, corn, beans, tobacco, chocolate, peanuts, cotton, rubber and gum. Plants were also used for dyes, medicines, soap, clothes, shelters and baskets.

10.Many places in the Unites States have names of Indian origin. Approximately half of our states have Indian names.

11.Some Idaho names of Indian origin include: Pocatello, Tendoy, Bannock, Camas, Lemhi, Shoshone, Inkom, Kamiah, Potlatch, Nez Perce, Oneida and Minidoka.

12.Countless Indian words have become a part of the English language. Some sample words are barbecue, cannibal, caribou, chipmunk, chocolate, cougar, hammock hurricane, mahogany, moose opossum, potato, skunk, squash, toboggan and woodchuck.

13.Games and recreational activities developed by Indians include: canoeing, tobogganing, snowshoeing, LaCrosse, cat's cradle and bull roar.

14.Indians also have contributed a great deal to farming methods. The white settlers in colonial America might have starved if they had not copied Indian farming methods. At least one tribe, the Pima, had a well-developed irrigation system.

15.Benjamin Franklin said that our idea of the federal government, in which certain powers are conferred on a central government, and all other powers reserved to the states, was borrowed from the system of government of the Iroquoian League.

16.Indians were loyal in supporting the United States as shown by the high ratio of enlistments during the wars. The Navajo code talkers, with the Signal Corps during World War II is an outstanding example.

NATIVE AMERICAN CONTRIBUTIONS: MORE THAN BOWS & ARROWS

Did you know that Native Americans have contributed many things to the American way of life today? Things that you use or do now, many Native Americans have been using and doing for many, many years.

Many times, the only thing people remember about Native Americans are the negative things--but they contribute many positive things and should be remembered for them. A lot of time, we only think about things we can readily identify as representing Native Americans, such as their fine art work. Yes--the people of the Southwest are known for their beautiful silver and turquoise jewelry. The people of the Northwest Coast are known for their fantastic woodcarvings. The Plains Indians are well-known for their beautiful beadwork.

But other than art, the Native Americans have influenced many areas of American living. Some of these things were begun long before the arrival of the European settlers on North American land.

DID YOU KNOW THAT ONE OF THE MOST IMPORTANT ASPECTS OF NATIVE AMERICAN LIFE IS ECOLOGY? People of today have just begun to think about this. The Native Americans have always had a deep respect for the land. There was a love of every form of life. The Native Americans did not kill anything they could not use. They never killed an animal or a fish for the sport of it. Fishing and hunting were a way to survive. The Native Americans lived in harmony with nature and did not abuse the natural world. Native Americans were ecologists long before the word was ever used.

DID YOU KNOW THAT MANY OF THE FOODS WE EAT TODAY WERE FIRST GROWN BY NATIVE AMERICANS? Native Americans learned to grow and use many different kinds of food that many people eat today, never considering that they first came from Native Americans: potatoes, beans, corn, peanuts, pumpkins, tomatoes, squash, peppers, nuts, melons and sunflower seeds. They also helped the European settlers survive in the new world by sharing their farming methods with them.

DID YOU KNOW THAT MANY OF THE GAMES YOU PLAY TODAY COME FROM NATIVE AMERICANS? Canoeing, snowshoeing, tobogganing, lacrosse, relay races, tug-of-wars, and ball games are just a few of the games early Native Americans played and still enjoy today. Many youth groups such as Boy Scouts, Girl Scouts, Campfire and YWCA Guides have programs based largely on Native American crafts and lore.

DID YOU KNOW THAT THE IDEA FOR THE U.S. GOVERNMENT WAS ADOPTED FROM THE NATIVE AMERICANS? Benjamin Franklin said that the idea of the federal government, in which certain powers are given to a central government and all other powers are reserved for the states, was borrowed from the system of government used by the Iroquoian League of Nations.

DID YOU KNOW THAT MANY WORDS WE USE EVERY DAY CAME FROM NATIVE AMERICANS? Countless Native American words and inventions have become an everyday part of our language and use. Some of these include: barbecue, caribou, chipmunk, woodchuck, hammock, toboggan, skunk, mahogany, hurricane, and moccasin. Many towns, cities and rivers have names of Native American origin. Just a few of these include: Seattle, Spokane, Yakima, Pocatello, Chinook, Flathead Lake, Milwaukee, Ottawa, Miami, Wichita, and Kalispell.

DID YOU KNOW THAT MANY NATIVE AMERICANS SERVED DURING WORLD WAR 1, WORLD WAR II AND OTHER CAMPAIGNS? Even though many of them were not even citizens, more than 8,000 Native Americans volunteered and served during World War I. Well over 24,000 served during World War II. One of the most notable contributions during World War II was the service of the Navajo Code Talkers, a special group of volunteers who did top-secret work using a secret code in Navajo that could not be broken.

DID YOU KNOW THAT INDIANS AS INDIVIDUALS HAVE EXCELLED IN MANY FIELDS? Jim Thorpe (athlete), Billy Mills (athlete), Jonny Bench (athlete), Charles Curtis (vice president of U.S.), Maria Tallchief (ballerina), Johnny Cash (entertainer), Buffy St. Marie (musician) and Will Rogers (entertainer)...these are just a few. With some research, the list could be extended to include someone in every area and walk of life.

OTHER INTERESTING INFORMATION TO SHARE WITH STUDENTS

•Over half of the present world's food supply comes from the American Indians' agriculture, primarily consisting of corn and so-called "Irish" potatoes.

•Thousands of American Indian names dot our maps states, cities, counties, lakes, mountains and rivers and hundreds of Indian names are used at trade names for modern manufactured products, etc. Imagine a Italian cuisine without tomatoes. Indian art, designs and styles have strongly influenced modern design, architecture and music.

•Modern youth groups such as Boy Scouts, Girl Scouts, Campfire Girls and the YMCA Indian Guides all include programs based largely on Indian lore, arts and crafts, character building and outdoor camp craft living.

•Past American civilizations (Inca, Mayan, and Aztec) plus the Iroquois Confederacy have influenced our very form of democratic government. The Iroquois Confederacy being copied by Benjamin Franklin when he drafted the Federation of States. Truly, we may state our form of government is "American."

•Besides the recognized contributions such as corn, squash, etc., the most important contribution is the Indian's value system. They placed emphasis and importance on; Respect for Mother Earth (Ecology), respect for fellow man (no prejudice), respect for the Great Spirit (God), generosity, sharing, honest leadership selection, bravery, courage, respect for the aged, family tradition, no religious animosity, no major ward, (no Indian nation destroyed another), no tranquilizers, drugs, alcohol, ulcers, no poor, no rich, no insane asylums, no jails, prisons, taxes, and no complete annihilation weapons (Hydrogen bomb).

FOR CLASSROOM DISCUSSION

FOR CLASSROOM DISCUSSION

(Teachers might want to add questions to each statement to prompt discussion, critical thinking or problem solving.)

- The hearts of Andean Indians--who live at 17,000 feet, are 20 percent bigger than the hearts of lowland Indians.
- In the ancient Aztec language called Nahuatil, the word for wife translates to "one who is the owner of a man."
- Nine out of every ten people of Mexican ancestry have some Indian blood.
- Cliff dwelling Indians in Southern Arizona cut designs in seashells with acid from cactus juice. This was 500 years before the Renaissance and Italians were credited with the invention of etching.
- Argument continues over how Louisiana's capitol got its name. Two Indian tribes hunted side by side, but not in each other's territory. A red stick marked the boundary between their hunting grounds. French for "red stick" is "Baton Rouge."
- Whatever the ancient Peruvian Indians ate, it cleaned their teeth. They did not use toothbrushes. But studies of 5,000 mummies indicate they had far fewer cavities than most people have today.
- The Aztecs once played a game where the winners got all the clothing of the spectators.
- The traditional Eskimo never gambled.
- The Navajo always build the hogan with the kitchen to the left of the entryway.
- George Armstrong Custer and his brothers Thomas and Boston, his nephew Arthur Reed and brother-in-law James Calhoun all died at the Little Big Horn.
- Used to be, when the Eskimo got sick he would change his name, so the evil spirit could not find him.
- The Incas made all their doorways narrower at the top than at the bottom.
- Green, blue and purple may look differently to the Navajos, but they use the same word for all three.
- It was said that two gifts from the whites most impressed the early American Indians. One was the tomahawk the other was the umbrella.

- Greenland Eskimos eat more fat than any others worldwide. And they have less heart disease than any others. Researchers are puzzled over this one. Finally, they decided these Eskimos eat a lot of fish, and fatty acids in the fish keep the blood vessels open.

- Many natives in the Western hemisphere used tobacco before Columbus showed up. On the northern continent they smoked it, but on the southern continent they chewed it.

- Early French hunters gave the bison the name "boeuf," a variation for the word beef. Hence the word buffalo.

- Oldest mummy known was found not in Egypt, but Chile over 7,800 years ago. Chile's oldest mummy is 3,400 years older than Egypt's mummy.

- Pueblo Indians once traded with Mayan Indians of Mexico. The Pueblos gave turquoise and the Guineas gave bird feathers.

- Most military historians who study the bow and arrow as a combat weapon contend the Apache Indians of a century ago were the greatest bowman of all time.

- The name "Chicago" came from the Indian phrase "chika'ko" meaning "skunk place."

- The American Indians did not have chickens until the Spanish came.

- Listed in the latest volume of the "Pharmacopoeia of the United States" are about 230 drugs that were used by the Indians before Columbus came.

- The U.S. state with the most Indians--Oklahoma--has no Indian reservations.

- On October 8, 1918, during World War I, an American soldier names Pvt. Joseph Oklahombia, a full-blooded Choctaw Indian, singlehandedly captured 171 Germans in a battle near Saint Etienne, France. He did that on the same day that Sgt. Alvin York captured 132 German soldiers.

- One thousand years ago the largest city in what is now the United States, was Cahokia, an Indian settlement in Southern Illinois with about 30,000 people.

- Columbus wrote of the Indians in the Western Hemisphere, "They are always smiling...a loving people without covetousness...they have no weapons."

- The expression "low man on the totem pole" is misleading. The whereabouts of the figures on the totem pole has never signified status.

- Conquest was as important to the American Indians as it was to the ancient Romans, evidently. Take the Iroquois, they controlled land from Hudson Bay south to North Carolina, west to the Mississippi--more territory than was ever conquered by the Roman legions.

- The better hand-made arrows by the Indians were either left or right handed.

- The Central American Indian typically goes by some common name such as Juan. He doesn't disclose his real native name. If known by strangers, his real name would give him away, somehow, he feels. He is taught from the outset to preserve anonymity: "I am special, but I will never let you know how I am special."

- In North America, people have lived the longest in Northern Arizona, home of the Hopi Indians.

- It is the claim of the Indians historians that no Indians were killed in the Battle of the Little Big Horn. There is no record of any Indian deaths there. Other researchers say the Indians traditionally carried away their dead, so nobody knows.

- In 1737 the Indians promised William Penn of Pennsylvania all the land a man could walk around in a day and a half. Penn hired a professional walker who covered 66 1/2 miles instead of the expected 40 miles. The Indians didn't much like that, but they kept their word.

- At the time of the first contact with the whites, more than 800 species of plants were known and used by the Cherokees alone for food, medicine and crafts.

- In the 15th century, American Indians were on the border of knowledge and use of machinery. They had discovered the reciprocating two-hand drill, the bow strap drill, and the continuous-motion spindle.

- At the time of Columbus and Coronado, those journeys of exploration were only a half a century apart, about 550 Indian languages were spoken in North America.

- Q. Who was really the last of the Mohicans?
  A. About 200 Mohicans still survive, 35 of them in Uncasville, CT. The last Mohican who actually spoke Mohican was Fidella Fielding, who died in 1908.

- Eskimos call themselves "Innuit" meaning "The people." They don't care for the word "Eskimo" which is an Algonquin word meaning "Eaters of raw meat."

- About 80 reservations are making money playing Bingo. The Seminoles in Florida reportedly make about $20 million a year from it.

- You don't see many AmerIndian restaurants. Rhode Island has one, the Dovercrest Indian Restaurant. You can order Quahog pie, braised elk, clam cakes and succotash.

- Eskimo hunters carried sleeping bags made of caribou hide. If trapped in a blizzard they would survive by eating their sleeping bag.

- Indians who don't walk, but always run are the Tarahumaras of Chihuahua, Mexico. Some medics went up the mountain to take the pulse of those people. The researchers' pulse was 170 per minute, the Tarahumaras, 70.

- It was reported that numerous words from Basque language are spoken by Canadian Indians. Not only were most of Christopher Columbus' sailors Basque, but about 80 percent of the shipping to the Americas in the 16th century was aboard Basque vessels with Basque crews.

- The highly civilized 20 million Incas of Peru had more gold than any other people on earth, and it was they...indirectly through the Spaniards... who put the world on the gold standard. Yet the Incas themselves did not use money, did not know what it was, didn't even have a word for it.

- When a fellow in the Txukamamei Indian tribe of Brazil wants to prove his manhood, he walks up to a wasp's nest, smashes his fist into it, then just stands there.

- The true Indian pipe as a short straight clay pipe. The long graceful pipe adorned with feathers was dreamed up for the movies.

- The Omaha Chief Blackbird was buried astride his favorite horse.

- American Indians were forbidden to paint pictures in their native style until 1932.

- Some scholars think the Mayans did better than some of their contemporaries because they worshipped time. The Mayans believed each day was a living God. Those Mayans generated mathematics, astronomy, writing, architecture and the concept of the zero.

- Q. Has Harvard ever admitted Indians?
  A. Male Indians yes, an Indian named Caleb Cheesshahteaumuck graduated in 1665. It took Harvard a long time to accept a woman, however.

- Not everyone nationwide celebrates Columbus Day. The Comanches don't.

- When the Pilgrims negotiated with the Indians for wild turkeys they wanted to get down to business. That's how the origin of the phrase "talking turkey" came about.

- In the Rocky Mountains the warm westerly wind is called a chinook, because it always seems to come from the mouth of the Columbia River where the Chinook Indians lived.

- The clothing of the early Seminoles of Florida and the ancient Incas of South America is almost identical.

- American Indians used maple syrup before they used honey. There were bumble bees but no honey bees until the colonists brought them over.

- There are about 100,000 Eskimos worldwide.

- Central American Indians thought God caused storms, they called him Hurakan.

- Chimu Indians of northeast Peru wrote letters to one another on lima beans. They wrote, very small, one letter per bean.

- All Eskimo whalers from Greenland's Cape Horn make their harpoon blades from chips off the same chunk of iron--a 34 ton meteorite that fell there 10,000 years ago.

- You measure art market in dollar sales volume. New York is No. 1, second is Santa Fe, N. M. credit Indian craft sales.

- History records the Vikings introduced cow's milk to the Indians. They liked it so much they traded fur for it.

- Q. Are their any true Indian ponies left?
  A. You mean the "Barb" brought over by the Spanish Conquistadores. At last count, about 200. Those tough little rascals have only five vertebrae instead of six. They have almost been bred out of existence.

- The Nez Perce planted the first potatoes in Idaho.

- Sixteen Indians in 1821 performed a war dance at the White House for President John Madison and friends. John Quincy Adams described them churlishly as "all but naked." Curious slur from a man, Adams, who was known to skinny dip in the Potomac.

- Q. Were any Native American tribes left unconquered by colonial invaders from Europe?
  A. One, at least, the Mapuche Indians in what is now Chile. It wasn't for lack of trying. The Mapuches were just too tough.

- According to the U.S. Postal Service, it takes $9,000 per year to deliver the mail by mule to the Indians living in the Grand Canyon.

- It was in the 1940s that the Pima Indians started eating typical grocery store food. Medical researchers say that was when so many Pimas started getting diabetes. Now more than half of them over the age of 35 suffer from that disease.

- Claim is, that more has been written about Custer's Last Stand than any other battle.

- The name "Canada" comes from an Indian word "kanata" meaning "town."

- The Incas freeze-dried potatoes. Thousands of years later, such potatoes, found in Incan tombs proved to be edible.

- If a cowboy in the old west saw a man in the distance mount a horse from the right,

he knew the rider was an Indian.

- Native American warriors known as Hurons wore armor made of Wood.

- The haircut called the Mohawk was not shaved, but plucked.

- Among the Iroquois, the men owned their own clothing and personal gear, but everything else belonged to the women. Like the house.

- The Clovis, of New Mexico, are believed to be the ancestors of all tribes in North America.

- The Mayan civilization lasted six times as long as the Roman Empire.

- I am told that the courteous handshake of the Navajo Reservation is a limp three fingered offering. A fast hard grip is considered offensively aggressive.

- Some of the men who died with Custer at the Battle of the Little Big Horn had soldiered with the Vatican Guard.

- Understand it was the Indians who taught the colonial Bostonians to cook beans in earthen pots.

- One explanation of why Native Americans were called Indians goes like this: Columbus wrote he had encountered "gentre in Dios" meaning "people in God," living in a state of grace. The "in Diois" part became "indios," Spanish for Indian.

- Q. How can we shell corn when corn doesn't have shells?
  A. Goes back to when Indians stripped off corn kernels with mussel shells. Or so the word mechanics think.

- Buffalo tongue was quite a delicacy once. Some old newspaper stories claim as many buffalo were killed for their tongue as for their hides. Or almost.

- Q. Records out of the North suggest that heart disease is none too common among the Eskimo, even though they eat a lot of fat. How do you account for that?
  A. Those qualified to account for it says cold climates make bodies burn the fat before it has a chance to do much damage.

- Average blood pressure among the Yanomamo Indians of Brazil is 95 over 61, and your nurse will tell that is low. Average blood pressure of people over 49 in Akita, Japan is 151 over 93, and that's high.

- Various native tribes on various continents have held that lightening bolts are godly signals, so fires they start must not be put out. Only in recent decades have foresters come to believe that natural lightening fires do more good than harm. There's wonderment again over the ancient native notions.

- The early Sioux are known to have thought that lightening was a supernatural striking rattlesnake.

- First use of the word "discover" in 1555 was applied to what Christopher Columbus did. The word was unknown when he did it.

- Q. Did the North American Indians kiss before the whites showed up?
  A. Not as far as we know, reports a scholar.

- The incas too, mummified their dead. The notables.

- Q. One group of people have larger hearts, larger lungs and more blood than people elsewhere. Name them.
  A. Andian Indians at altitudes up to 17,000 feet.

(Information taken from the column of L.M. Boyd from the Great Falls Tribune. The items have not been edited and are printed as they appeared in the paper.)

SUBJECT AREAS AND CLASSROOM ACTIVITIES

SOCIAL STUDIES

- The Indian's contribution to the Lewis and Clark Expedition
- Sacajawea's contribution to the expedition
- The government of Indian tribes and the local and state governments
- Contemporary Indian governments
- Treaties with Indians and the treaty system
- Compare the culture of Montana's tribes
- Discuss various Indian tribes and the influence they had on our lives today. Include contributions
- Have students attend celebrations and traditional activities
- Invite traditional guest speakers to the classroom
- Contemporary lifestyles of Indian tribes
- Indian reservation lands in terms of natural resources (coal, oil, water, timber, etc.) Discuss how governments and tribes are trying to work out problems which exist in these areas.
- Contrast contemporary lifestyles of those Indians living on a reservation with those in urban areas
- The Indian's loss of, and changing culture
- History of the programs and policies that effect Indian people, i.e., Johnson-O'Malley, Title V, Impact Aid, relocation, termination, BIA, etc.
- Identify major tribal groups - in the northwest, southwest, plains, east, south, Alaska, etc.
- Students share family history and ancestory through writing, dramas, etc.
- The importance of cultural pluralism and understanding
- National holidays such as Thanksgiving and Columbus Day (many tribes don't celebrate these, why?)
- Indian religious activities and beliefs
- The origin and early location of Montana's Indian tribes, also discuss their present

location

- Study various social customs
- Learn about the tribal clan structures
- Securing Indian names, naming ceremonies (students might construct a family tree)
- Contributions of the Native American to all facets of present American way of life - medicine, geography, art, government, etc.
- Discuss the Indian law and judicial system
- Indian owned businesses in the community
- Field trips to local Indian points of interest
- Show films and pictures of interesting Indian activities
- Learn the geography of the local Indian reservation, as well as other reservations in Montana. Provide children with an awareness of other Indian lands throughout the United States. Use with map work.
- Indian role models and leaders. Invite local leaders to come to the classroom
- Discuss the contributions made by American Indians in the formation of our Constitution
- Invite tribal councilman to give class presentation
- Discuss the extended family in the Indian way of life
- Learn about the various types of military tactics used by different tribes
- Learn about the Indian Sweat Ceremonies
- Compare and contrast the different types of dwellings used by various Indian tribes. Perhaps, build models of different types
- Study history and location of tribes before Columbus. Contrast with present day location
- Learn about the trail of tears and the removal policy
- Study Indian military strategy in the various Indian wars
- Discuss Indian names for states, cities, rivers, etc.

- Discuss contemporary Indian economic development
- Contrast lifestyles of reservation and urban Indians
- Discuss changing and adapting of new lifestyles of Native Americans
- Make a list of famous Indian women leaders

SCIENCE

- The Native American's contribution in the field of medicine
- About the calendar, study about the moons and seasons
- How the Indians kept track of time
- How the Indians used the winter count
- How the Indians used animals for food, clothing and shelter
- Take a nature walk on an Indian reservation
- Discuss ancient Indian irrigation systems
- How Indians lands contain so many valuable resources, nationally and in Montana
- Discuss the issues surrounding natural resources
- The current controversies over hunting and fishing rights
- The preservation of food and processing wild game
- Learn about herbs and the natural healing process
- Learn how to tan a hide
- Learn How to make colors and dyes from plants
- The traditional Indian respect for the environment and present day attitudes
- Planting corn and its importance to some Indian tribes
- Make booklets of leaves important to colors and dyes
- Learn the habitat of wild animals in reservation communities
- Send signals by flashing mirrors
- Field trips to points of interest which illustrate the Indian's contribution in science
- Make children aware of Indian science and medical programs such as Indians Into Medicine (INMED) and the American Indian Science and Engineering Society (AISES)
- Discuss the Native American's feeling for the land and learning how to live in harmony with nature
- Learn about the Native Americans contribution to health and medical practices
- Discuss how Indians used various natural resources such as: trees, water, minerals, etc.

MATHEMATICS

- Erect a tipi, discuss size, angles, circumference, volume, cones, etc.
- Do demographic study of Indians in Montana and U.S.; using charts, graphs and computers
- Chart the size, population and natural resources of a reservation
- Make time lines of family, elders, animals, tribal history, etc.
- Symmetry, geometrics and patterns in paintings, beadwork, quillwork, weaving
- Medium of exchange and trading practices. The rendezvous system
- Map reading of points of interest involving Native American history and culture
- Estimation and probability of wild animals in the area
- Compare the early reservation areas to the present acreage
- Study patterns and counting in playing a hand game
- Writing Indian number stories
- The construction of an Indian pueblo
- Construct an Indian winter count
- Construct an Indian petrography illustrating a time line
- Discuss symbols, shapes and design of traditional Indian homes
- Learn how to count in a Native language
- Teach a lesson on beadwork. Students can practice addition, subtraction, design, etc.
- Discuss types of Indian calendars, such as the winter count and the Aztec calendar
- Design story problems using familiar Indian sites as reference points
- Design story problems using familiar Indian names as the main characters in the narrative

LANGUAGE ARTS

- The concept and tradition of oral story telling
- Drama, plays, skits and puppetry
- Study and read Indian poetry, students can make up their own poems
- The importance of sign-language to the American Indian
- Have knowledge about the bilingual program in their school
- Read the "Indian Reading Series" stories
- Read Indian legends and compare legends from different tribes
- Study pictographs and symbols. Have students make up their own
- Discuss lack of written language among Indian tribes and rich oral tradition; make students aware of the different languages among the tribes
- Compare Indian languages with the English language, learn about dialects
- Discuss the difficulty of not knowing how to speak or read the English language well
- Read about the history of Indian tribes of Montana
- Learn about the bad illustrations or misleading information about the American Indian in books, movies and television
- Invite local story tellers to the classroom, encourage children to make up their own stories
- Learn about the Indian's use of symbols, learn their meaning, have students make up their own, non-verbal communication
- Learn about legends, myths and folklore
- Select Indian pictures to write about
- Pantomime different things Indians might have done long ago (be cautious so young children do not do things that activities are not stereotypical or negative in nature)
- Write a play about Indian life long ago which is non-stereotypical
- Have students compare contemporary and traditional Indian life
- Discuss the meaning of the words <u>contemporary</u> and <u>traditional</u>

- Write a letter to a friend recommending a book about Indians
- Write about and discuss Indian artifacts in a display table
- Make a dictionary of Indian words used today
- Write about a pow wow
- Make and illustrate a family tree
- Read poems from well known Indian poets
- Spell down using Indian words
- Discuss the Indian talkers of World War II (might also discuss during social studies)
- Discuss the first Native American alphabet and newspaper developed by the Cherokees
- Learn about the Sacred Eagle Feather
- Discuss Native American contributions to literature
- Compile family and tribal history
- Learn about the special characters of Indian legends, such as coyote, napi and the raven
- Contrast the different methods the Indians used for communicating, i.e., smoke signals, sign language, etc.
- Study traditional Indian literature by Indian authors
- Review local Indian newspapers
- Discuss the media's role in perpetuating stereotypes
- Discuss speech and quotes from famous Indian leaders

ART

- Learn how to bead, learn the different types
- Quill working demonstrations
- Designing and painting shields
- Painting symbols on small tipis
- Jewelry making
- Designing and carving masks
- Learn how Indians made their paints and dyes, have students collect materials to do their own
- Compare Native art from different sections of the country
- Make pictographs
- Compare contemporary and traditional art forms
- Paint and design a winter count
- Study Indian designs on tipis, horse and jewelry
- Design an Indian calendar of seasons
- Tan a hide
- Make and design a drum
- Design and make Indian clothing, such as a ribbon shirt
- Bead head and watch bands
- Design and build a canoe
- Carve a totem pole
- Learn about Eskimo and Native ivory carving
- Make a pair of moccasins
- Make a sand painting

- Make and design pottery
- Weave an Indian basket
- Learn about how Indians weave rugs
- Make a Kachina doll
- Make an Indian vest
- Make and learn about Indian war bonnets
- Attend an Indian art show
- Field trip to a museum housing Indian art and artifacts
- Show films and slides illustrating American Indian art
- Make an Indian necklace
- Design various kinds of traditional homes, i.e., tipi, pueblo, longhouse, hogan, etc.
- Learn about and make an Indian dance bustle
- Identify important Native American Art Contributions to contemporary lifestyles
- Discuss Native Americans and the performing arts
- Discuss colors and their cultural significance to Indian people
- Discuss and study the various media used by Indian artists
- Invite Native American artists to your classroom

MUSIC

- Learn about the various traditional Indian musical instruments
- Make an Indian flute or drum
- Learn about the various Indian dances
- Invite traditional Indian musicians and dancers to your classroom
- Compare American Indian instruments with instruments of other cultures
- Attend an Indian pow wow or celebration
- Attend a sun dance
- Attend a give-away ceremony
- Listen to tapes of different types of Indian songs
- Discuss Indian songs and chants
- Discuss Indian traditional dance outfits
- Construct Indian rattles
- Attend an Indian play or skit
- Compare music and dance of Indians from various geographical locations
- Discuss contemporary Indian music and musicians
- Learn how music was part of the Indian's total lifestyle
- Invite Indian musicians into the classroom
- Have students give reports on contemporary musicians. They may also make a bulletin board with current news articles

PHYSICAL EDUCATION

- Explore the contributions of Native Americans to present games played in our country
- Learn about famous Indian athletes
- Learn about local Indian athletes
- Learn different Indian games
- Learn about the Eskimo Olympics
- Let students develop their own "Eskimo Olympics"
- Discuss the Indian's contribution in health and medicine
- Learn different types of native dance
- Learn the history of games such as lacrosse, stickball, field hockey and the hand game
- Show films of famous Indian athletes
- Discuss and learn about canoeing
- Learn how to make a canoe
- Discuss and learn about dog sled racing
- Learn how to make a dog sled
- Learn about toboganning and how to make one
- Learn about snow shoeing and how to make them
- Learn about the various methods of Indian hunting and fishing
- Learn about Indian horsemanship and riding
- Discuss the various types of Indian horses, such as the Appaloosa
- Discuss and learn how to make a bow and arrow
- Learn about outdoor survival and camping practiced by Native Americans
- Make reports on famous Indian athletes
- Discuss and contrast dances from various Indian

HOME ECONOMICS AND FOODS

- Learn about planting and grinding corn
- Use corn to make items such as corn cakes, soup tortillas, etc.
- Make bulletin boards illustrating Indian foods
- Discuss the contributions made by the American Indian to America's foods and diets
- Discuss edible plants
- Discuss the cooking of food and other game animals
- Learn about Indian clothing and how to make them
- Learn about Indian beadwork and encourage students to make an item
- Discuss how the buffalo was used for food, clothing and shelter
- Discuss traditional Indian cooking methods
- Learn about traditional Indian cooking and eating utensils
- Learn ways Indians preserved food stuff
- Discuss American Indian influence on contemporary clothing, housing, foods, jewelry, etc.
- From each of the four major food groups prepare a recipe from the Native American culture
- Learn how to make jerky and pemmican
- Learn how to make fry bread
- Ask a Native American parent to come into the classroom for and do a food preparation demonstration
- Learn how to skin and prepare a wild animal
- Learn how to properly clean fish and wild game birds
- Learn how to make berry soup and Indian ice cream
- Learn how to dry corn

- Discuss the various foods eaten and prepared by the Eskimos and Native Alaskans
- Discuss the various foods and products we get from the salmon
- Discuss proper harvesting of fish and other game animals
- Learn how to build and erect a tipi
- Learn how the Indians used various products for grooming
- Discuss the various traditional foods eaten by the Indian in various sections of the country
- Prepare a meal of traditional Indian foods
- Have a fashion show of clothing and jewelry made by students
- Have a field trip to gather foods used by Indians in your area
- Study and make an Indian star quilt
- Compare contemporary and traditional foods and clothing
- Learn about traditional family life among the various Indian tribes
- Have a Indian clothing style show in your classroom
- Have students bring various contemporary Indians crafts that are now popular among the general population
- Contrast the various food gathering techniques used by Indians from various geographic locations
- Research Indian recipes

AMERICAN INDIAN DAY
SUGGESTED OBSERVANCE ACTIVITIES

Following are suggested activities to be adopted to suit the needs, ages, and abilities of the learners. Learning experiences are not to be limited to these activities, rather, allow for brainstorming. Help the learners to find appropriate activities that will facilitate understanding the past and present contributions that Indian people have made to the United States.

Seek a proclamation from your school superintendent or mayor to specifically declare the fourth Friday in September American Indian Day in your school and community.

Promote and support programs, assemblies, field trips and functions in the school and community in honor of the day.

Write short biographical sketches of American Indians and place them in a class "book."

Encourage the reading of poems, stories and essays by Indian writers.

Compile a list of the differences and/or similarities of customs, values, and beliefs between the American Indians and other ethnic groups.

Collect pictures and drawings of Indians for a bulletin board. Identify and discuss stereotypes as depicted in selections.

Have students write and produce a play describing important Indian contributions to the world, stressing the role played by the Indians.

Research and identify the foods domesticated by American Indians and plan a menu using these items. If possible, prepare several selections and sample them.

Prior to going on a field trip to an important Indian site or museum, prepare a list of questions to ask and itemize things to look for on the field trip.

Design, on large piece of paper, a postage stamp to commemorate American Indian Day in Montana.

Make a poster commemorating American Indian Day. Use five Indian symbols and/or Indian words.

Debate the pros and cons of having an Indian Awareness Day.

Develop a poster or drawing that could be used on a billboard placed at the Montana state boundary proclaiming American Indian Day in Montana, stressing the contributions made to the state by its Indians.

Create an Indian game and play it.

Create a radio broadcast commemorating American Indian Day in Montana.

Develop questions and information regarding American Indians in Montana on slips of paper and place items in a box. Use a spelldown format for reviewing the information.

On a large piece of newsprint using clay, pipe cleaners, crayons, rubberbands, construction paper, tape and crepe paper streamers, design a modern art representation celebrating American Indian Day.

Design a piece of jewelry that incorporates symbols and materials of the Montana tribes.

Design a monument to the contributions of the American Indians to Montana. Develop a rationale, justify color schemes, symbols, style and architecture. Write a dedication plaque and have a dedication ceremony.

There is a new Indian student in school. Develop a plan to enable the student to feel comfortable and help him/her to acknowledge the unique contributions that American Indians have made to Montana.

Discuss farming techniques. Cite examples of the inventiveness necessary for the Indian to adapt to life in the Montana territory.

Write a contemporary American Indian song.

Develop a school olympics using American Indian games.

Using a Montana road map, observe the process by which Indian trails became the roads of today.

Discuss similarities and differences between the Medicine Man of the Indian culture and the physician and pharmacist of today.

Discuss and identify how Montana law has been influenced by Indian tribal laws.

Make a list of as many states as you can that have names that have an Indian origin.

Bring any Indian artifact that you may have for show and tell.

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&
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Insects Off to War	Northern Cheyenne
Helpers	Blackfeet
Far Out; A Rodeo Horse	Crow
Birds and People	Crow
My Name is Pop	Crow
Santa Claus Comes to the Reservation	Crow
Friends	Blackfeet
A Little Boy's Moment	Blackfeet

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End of Summer	Crow
Pat Learns About Wild Peppermint	Blackfeet
Grandma Rides in the Parade	Crow
The Bob-Tailed Coyote	Northern Cheyenne
Coyote and the Man Who Sits on Top	Salish-Kootenai
The Crow	Assiniboine-Sioux
Teepee, Sun and Time	Crow
Water Story	Crow
Napi and the Bull Berries	Blackfeet

Educational Systems, Inc. The Indian Reading Series and Legends of the Northwest

The Blacktail Dance	Blackfeet
How the Marten Got His Spots	Salish-Kootenai
How the Morning and Evening Star Came to Be	Assiniboine-Sioux
Coyote and Trout	Salish-Kootenai
Inkdomi and the Buffalo	Assiniboine
The Wild Buffalo Ride	Blackfeet
I am a Rock	Crow
Old Man Napi	Blackfeet
The Turtle Went to War	Assiniboine

Educational Systems, Inc. Stories and Legends of the Northwest, (L-V):

Assiniboine Women Making Grease	Assiniboine
How the Summer Season Came	Assiniboine
Little Weasel's Dream	Kootenai
Bear Tepee	Northern Cheyenne

Owl Boy	Sioux
Pet Crow	Sioux
Seeking a Spirit	Kootenai
Moosehide Robe Women	Sioux
Coyote Gets Lovesick	Salish
Napi's Journey	Blackfeet
Owl's Eyes	Kootenai
Coyote and Raven	Salish
Tepee Making	Kootenai
Coyote's Dry Meat Turns to Live Deer	Salish
Warrior People	Blackfeet

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Little Ghost Bull The Story of a Fire Maker	Northern Cheyenne
Ghost Women The Skull Story	Blackfeet
Mary Quennquesue's Love Story	Flathead
The True Story of a Ghost A Young Warrior	Assiniboine-Sioux
Buffalo of the Flatheads	Flathead
Broken Shoulder	Gros Ventre
How the Big Dipper Came and the North Star Came to Be	Assiniboine-Sioux
Duckhead Necklace Indian Love Story	Assiniboine
White Rabbit	Assiniboine-Sioux
The Lone Pine Tree The Lodge Journey	Blackfeet
How Horses Came to the Gros Ventre Red Bird's Death	Gros Ventre

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GUIDE TO BOOKS

Selecting Books for and About Native Americans for Young People:

All of these are strongly recommended as resources:

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American Indian Stereotypes in the World of Children: A Reader & Bibliography. By Arlene Hirschfelder. Metuchen, NJ: Scarecrow Press, 1982.

Anti-Bias Curriculum, Tools for Empowering Young Children. By Louise Derman-Sparks & the ABC Task Force. Washington D.C.; National Association for the Education of Young Children. 1989. [1834 Connecticut Ave., NW. Washington D.C. 20009-5786.]

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Dictionary of Bias-Free Usage. By Rosalie Maggio. Oryx Press, 1991.

How to Tell the Difference: A Checklist for Evaluating Native Children's Books. By Beverly Slapin, Doris Seale & Rosemay Gonzales. Order from: Oyate, 2702 Mathews St., Berkeley, California 94702.

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Open Minds: A Sourcebook of Learning Activities to Promote Race, Sex, Class and Age Equity. By Nancy Schniedewind & Ellen Davidson. New York:Prentice Hall, 1983.

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[Compiled by Peter McDonald, Cornell University.]

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HISTORICAL CHRONOLOGY

OUTLINE

General American Indian History Overview

Oct. 12, 1942 Christopher Columbus landed in the Americas, discovering an alternate route to the home of Native American tribal peoples, instead of an alternate route to the Asian Indies.

1568 Native Americans became the recipients of the Anglo-Europeans' formal education, with the establishment of French Jesuit mission school in Havana for the Indians of what is now Florida.

Mar. 24, 1617 The Anglican clergy were directed by King James I to raise funds for the establishment of churches and schools for "Christianizing and civilizing" the Indian children of the current state of Virginia.

1625 First American deed executed between Indians and English colonists. Some of the newly arrived immigrants requested 12,000 additional acres of Pemaquid land from Samoset, who ceremoniously made his mark on a piece of paper, thereby contradicting his land concept and transferring the land.

1691 The College of William and Mary chartered for the secular and religious education of certain young Indian males.

17th Century Dartmouth College and Harvard College [University] chartered for the express purposes of educating Indian and English youths. The former were to be molded into the image of the newly arrived foreigners.

1775 The Second Continental Congress organized three departments of Indian affairs: Northern, Middle, and Southern.

1775 Dartmouth College appropriated funds [$500] by the Continental Congress for the education of Indians.

1778 Articles of Confederation became effective providing among other things for Indian trade regulations and management of Indian affairs.

The United States Constitution empowered Congress "to regulate commerce with foreign nations and among the several states, and with the Indian tribes." The states were prohibited, also, from dealing with any Indians within their respective boundaries.

Aug. 7, 1786 Ordinance establishing, within the Department of War, an Indian Department with Henry Knox, then Secretary of War, charged with the responsibility for Indian affairs.

1789 Northwest Ordinance, a statute continuing then existent Indian policy.

> The UTMOST GOOD FAITH shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, rights and liberty, they shall never be invaded or disturbed unless in justified and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them , and for preserving peace and friendship with them.
>
> –An Ordinance for the Government of the Territory of the United States north west of the river Ohio, 1789.
>
> [Quoted from Vine Deloria, Jr., Of Utmost Good Faith]

1789-1871 Treaty Policy Period of Federal-Indian Relations Indian tribes were treated as foreign nations with whom approximately 400 treaties were negotiated of which 371 were ratified by the United States Senate.

Article VI of the United States Constitution addressing itself and ALL treaties states that they "shall be the supreme law of the land; ...anything in the Constitution or laws of any State to the contrary notwithstanding."

1790s Beginning of annuity payments as agreed to in treaties. Payments were for services, such as education and health, as well as for annuities in the form of money or goods for a specified period of time or in perpetuity.

1794 Treat with the Oneida, Stockbridge and Tuscarora nations, the first treaty in which education for Indians was specifically mentioned.

1819 An act passed marking the beginning of the period of federal support for the education of Native Americans, which until 1873 provided for a 'Civilization Fund" on an annual basis.

May 28, 1830 The Indian Removal Act mandated the removal of the Indian tribes west of the Mississippi, supposedly to save them from contamination by the Anglo-Europeans and from extinction. In actuality, it facilitated westward expansion.

The Cherokee's "Trail of Tears" was the result of this removal policy, in which approximately 4,000 died on their forced march west.

1831 In the case of The Cherokee Nation vs. Georgia, Chief Justice John Marshall, handed down the decision that tribes were "Domestic dependent nations" subject to the United States Congress, but not to state law.

1832	A Supreme Court decision in the case of Worcester vs. Georgia reaffirming the sovereignty of the United States and the tribe, and that the removal of the tribe by the state of Georgia was illegal.
June 30, 1834	The Indian Trade and Intercourse Act as its name implies, regulated trade and intercourse with Indian tribes, as well as provided for the organizational operation of a Department of Indian Affairs.
1849	The Bureau of Indian Affairs was transferred from the Department of War to the Department of the Interior.
1852	Successful Indian control of education exemplified by the "Five Civilized Tribes," specifically by the Cherokees who operated twenty-one schools and two academies for their then 1,100 student body.
Dec. 24, 1864	Sand Creek Massacre of the Cheyenne and Arapaho.
1868	Congressional committee report disclosed abysmally low socio-economic and educational conditions of the Native American tribal peoples.
1868	Washita Massacre of the Cheyenne.
1868	Ratification of the 14th Amendment extending citizenship in the United States and respective states to those born in this country. Indians were not included in this action because of being born in a tribe, which was considered to be a foreign nation.
Jan. 23, 1870	Baker Massacre of the Blackfeet.
1871	Treaty Policy Period of Federal-Indian Relations Ended.
Mar. 3, 1871	Appropriations Act ended the policy of making treaties with Indians and inaugurated policy of domestic affairs relationships with Indians.
1871-1887	Reservation Policy Period of Federal-Indian Relations Land areas reserved by tribes within which boundaries they were expected to live. Created by treaties, Congressional Acts and Executive Orders, 286 such land areas remain ranging in size from the tiny Strawberry Valley Rancheria in California to the gigantic Navajo Reservation.
June 25, 1876	The Battle of Little Big Horn at which Native American resistance to Anglo-European domination resulted in the defeat and death of George Armstrong Custer and 264 of the men under his command.
Sept. 9, 1878	The beginning of the six weeks march from Oklahoma back north of the Northern Cheyennes led by Little Wolf and Morning Star. Of the 297 men, women and children who began their wild back home less than one-third were young men.

1879 General R.H. Pratt established at Carlisle, Pennsylvania the first Indian boarding school located off a reservation. The Pratt philosophy of removal of student from family and tribe and imposition of rigid military discipline characterized Indian education for the ensuing fifty years.

Nov. 16, 1884 Tongue River Indian Reservation for the Northern Cheyennes created by Executive Order signed by President Chester A. Arthur.

1885 Major Crimes Act in which Indian cases regarded major crimes are to be tried in Federal courts. The seven original major crimes were: arson, assault with intent to kill, burglary, larceny, manslaughter, murder, and rape. There are currently fourteen such crimes.

Feb. 8, 1887 Passage of the General Allotment Act, also, known as The Dawes Severality Act for its sponsor Senator Henry L. Dawes of Massachusetts. This legislation called for the compulsory individual allotment of land to Indians, and essentially broke up the cohesiveness of tribes.

This act did not apply on all reservations, among them the Apache, Navajo, Papago and Hopi. All reservations in Oklahoma, however, were allotted, although it took the 1893 Curtis Act to mandate the allotment of the lands of the "Five Civilized Tribes."

Within this specific Congressional Act alone, the Indian land base was decreased from 140 million acres to approximately 50 million acres.

Nov. 2, 1921 Snyder Act authorized funds to be expended for Indians regardless of Indian blood quantum, tribe or residence, so long as it is within the boundaries of the United States.

1887-1934 The Allotment Policy Period of Federal-Indian Relations
The Dawes Severalty Act was viewed by those that were pro-Indian as a much needed reform, but before allotment was finally halted, it was seen as only one other means of coercive assimilation and as a failure.

Oct. 18, 1888 Amendments to the General Allotment Act.

1889-1891 The Ghost Dance Religious Movement, which held forth promise to the Indian that he would be released from the bonds of oppression, that the white man would be destroyed, and that the old world of the Indian would be restored in all its beauty.

Dec. 29, 1890 Massacre at Wounded Knee of the Miniconjou.

Feb. 28, 1891 Amendments to the General Allotment Act pertinent to the number of acres of land to be allotted.

Mar. 3, 1893 Appropriation Act with Secretary of the Interior authorized to:

> "...prevent the issuing of rations or the furnishing of subsistence either in money or in kind to the head of any Indian family for or on account of any Indian child or children between the ages of eight and twenty-one years who shall not have attended school during the preceding year in accordance with such regulations.

1908 So-called "Winters Doctrine" in the case of Winters vs. United States decided by the Supreme Court in which the right of Indian water use was defined.

1924 The Indian Citizenship Act enacted into law, which extended American citizenship to those Indians who had not become citizens through the allotment process; however, in no way were property rights, tribal or otherwise to be affected.

1928 Lewis Meriam's Report prepared by the Institute for Government Research [now Brookings Institution], Washington,

1934 Enactment of the Indian Reorganization Act, which is also referred to as the Wheeler-Howard Act. This Act provided for tribal self-government, land and resource conservation and development, and other reforms.

The IRA [as it is commonly referred to] did not apply within the states of Oklahoma and Alaska. Special supplements to the IRA had to be enacted in 1936 to accommodate the Indians of Oklahoma and Alaska.

Apr. 16, 1934 Johnson-O'Malley Act became effective, which granted contracting authority with States to the Secretary of the Interior for Indian education, health, social welfare, and agricultural assistance.

1934 to Today Reorganization Policy Period of Federal-Indian Relations.

1936 Johnson-O'Malley Act amended to its current state. It expanded the contracting authority of the Secretary of the Interior to include schools, colleges, universities, and other appropriate agencies.

Nov 15, 1944 National Congress of American Indians organized in Denver, Colorado by Indian delegates representing 50 tribes.

1946 Indian Claims Commission created to hear, investigate, and rule on compensation claims for injustices and wrongs committed by the Federal government against American Indians. Only monetary awards based upon the market value of the land when it was taken made to those few victorious tribes.

1950 Dillon S. Myer, formerly in charge of Japanese Concentration Camps in the United States, appointed as Commissioner of Indian Affairs. He was responsible for reinstituting pre-Meriam Federal policies such as assimilation, as well as introducing policies of termination and relocation.

Sept. 23, 1950 Public Law 81-815, School Facilities Construction Act, authorized Federal assistance in public school construction in those schools attended by Indian students.

Sept. 30, 1950 Public Law 81-874, The Federally Impacted Areas Act, authorized funds for general operational expenses in those school districts which lost taxes because of the proximity of Federal property.

1952 Discontinuation of loans for Indian college students, formerly authorized by the 1934 Indian Reorganization Act.

1952 Governmental closure of all Federal schools located in the four states of Michigan, Wisconsin, Idaho, and Washington.

1953 Public Law 280 enacted, which transferred to individual states from the Federal government jurisdiction on reservations regarding law-and-order.

1953 House Concurrent Resolution 108 adopted, which called for the withdrawal of Federal services to Indians, thereby, terminating its trust responsibilities to American Indians.

1954 Introduction of ten termination bills in Congress, six of which were passed into law.

Sept. 18, 1958 Announcement by Secretary of the Interior Fred Seaton that Indian tribes would be terminated only with their consent, which partially halted the termination policy.

1961 Fund for the Republic Report issued, which was critical of the Bureau of Indian Affairs, termination, and the inadequate Federal services. It called for Indian involvement and for Bureau of Indian Affairs educational program reorganization.

1961 "The Declaration of Indian Purpose" formulated at the Chicago, Illinois conference of more than 400 American Indians representing 67 tribes.

1965 Passage of the Elementary and Secondary Education Act, which provided funds for the improvement of educational programs for the disadvantaged child.

1968 Indian Civil Rights Act assuring certain rights against infringement, which are similar to those contained in the Bill of Rights.

Mar. 6, 1968 President Lyndon B. Johnson's message on Indian affairs, "The Forgotten American," in which he advocated Indian tribal self-determination and rejected the Federal policy of termination.

1969 The report "Indian Education: A National Tragedy--A National Challenge," published by the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare, United States Senate. (91st Congress, 1st Session)

1969 Publication of Our Brother's Keeper: The Indian in White American edited by Edgar S. Cahn, from which the following is an excerpt:

> The Indian Affairs Manual, which explains and sets forth the procedures and rules that govern Indians, fills 33 volumes which stack some six feet high... There are more than 2,000 regulations; 400 (389) treaties; 5,000 statutes; 2,000 Federal court decisions; and 500 opinions of the Attorney General which state, interpret, apply, or clarify some aspect of Indian.

1969-1970 Occupation of Alcatraz Island in the middle of the San Francisco Bay by the Indians of All Tribes.

Dec. 15, 1970 Sacred Blue Lake restored to the Taos Pueblos for religious purposes, the 48,000 acres to remain forever in a natural state.

July 8, 1970 President Richard M. Nixon's special message on Indian affairs, calling for Indian self-determination and a new House Concurrent Resolution repealing the termination policy contained in HCR 108.

1971 Publication of An Even Chance, which disclosed the gross abuse and misuse of Federal funds specifically earmarked for Indian children.

Nov.3-9, 1972 Trail of Broken Treaties occupation of the Washington, D.C. Bureau of Indian Affairs building.

1972 Adoption of the new Montana State Constitution, Article X, Section 1 (2), which recognizes the unique and distinct cultures of American Indians, and is dedicated in its educational goals to preserving their cultural integrity.

1973 Indian Studies Law of the State of Montana codified as Sections 75-6129 through 75-6132 of the Revised Codes of Montana, 1947, which requires all public schools teaching personnel employed on or in the vicinity of Indian reservations to have a background in American Indian Studies by July 1, 1979.

Feb. 7, 1973 May 8, 1973 The Wounded Knee Seige, an assertion of sovereignty based upon the 1868 Fort Laramie Treaty.

Dec. 22, 1973 Menominee Restoration Act passed, which reversed termination for the Menominee and restored them to Federal recognition as a tribe.

June 8, 1974 June 16, 1974 First International Treaty Conference meeting at the Standing Rock Sioux Reservation in South Dakota.

1975	Public Law 93-638, the Indian Self-Determination and Education Assistance Act mandating maximum Indian community participation in quality educational programs as well as in other Federal programs and services.
Jan. 1977	Consultative Status in the United Nations granted to the International Indian Treaty Council of the Western Hemisphere.
Aug. 5, 1977	Approval by Environmental Protection Agency of Class I air quality standard on the Northern Cheyenne Reservation.
Sept. 20, 1977 Sept. 23, 1977	"International NGO Conference on Discrimination Against Indigenous Populations--1977--In the Americas" held at the United Nations in Geneva, Switzerland.
1978	Bill to create Indian Community Colleges
1988	P.L. 100-297, A bill to reauthorize the Indian Education Act. It consolidated several Indian education programs. Name was changed from Title IV to Title V.
1988	The Bureau of Indian Affairs reorganization process, is still on-going.
1989	Department of Education Secretary commissioned the "Indian Nations At Risk" study.
1990	P.L. 100-292, authorized the White House Conference on Indian Education.
1992	White House Conference on Indian Education.

MONTANA INDIAN EDUCATION CHRONOLOGY

The following chronology is a summary of some of the major events in Montana Indian education, from 1972 to 1990. Listed are major events and legislation that have made a significant impact on the education of Indian people in our state. This document was prepared by the Office of Public Instruction and the Montana Advisory Council for Indian Education. In addition to historical information, we have listed events that have happened more recently and some that should happen in the future.

(June, 1972)
Montana Constitutional Convention adopts Article X, Section I, Paragraph 2, of the new constitution indicating the "State of Montana recognizes the distinct and unique cultural heritage of the American Indian, and is committed in its educational goals to the preservation of their cultural heritage."

(March 1973)
House Bill 343 passed the Montana legislature. This bill set up a requirement that all teachers in Montana, who teach on or near an Indian reservation, have a background in Indian studies. The bill also encouraged all schools in Montana to comply with the provisions of the law.

(February 1974)
House Joint Resolution 60 passed the Montana legislature. This legislation instructed the Board of Public Education and the Board of Regents to devise a Master Plan for enriching the background of all public school teachers in American Indian culture.

(March 1975)
Senate Joint Resolution 17 passed the Montana legislature. The resolution encouraged public schools to include courses on Indian history, culture, and contemporary affairs in their curricula, and also encouraged teacher training institutions to provide programs specifically designed to prepare teachers to teach Indian children.

(March 1975)
House Joint Resolution 57 passed the Montana legislature. This resolution designated the fourth Friday in September of every year as "Native American Day," and invited the people of Montana to observe the day with appropriate ceremonies and activities.

(December 1975)
The Indian Culture Master Plan - A plan for enriching the background of public school personnel in American Indian culture, was adopted by the State Board of Education.

(April 1979)
House Bill 219 passed the Montana Legislature. This bill amended Montana statute to make law requiring that certain teachers obtain instruction in American Indian studies, permissive rather than mandatory.

(April 1984)
The Board of Public Education adopts a Policy Statement on American Indian Education, which encourages programs and services to meet the unique educational needs of American Indian youth and adults, and also called for the establishment of a statewide Indian Education Advisory Council.

(June 1984)
The Board of Public Education and the Office of Public Instruction established the Montana Advisory Council for Indian Education, to advise the Board and the State Superintendent in educational matters involving Indian students. The Council is to consist of delegates from all reservations and major Indian educational organizations.

(March 1990)
Superintendent of Public Instruction Nancy Keenan issues a Position Paper--Commitment to American Indian Education in Montana. This paper reaffirms her support for Article X, Section 1, paragraph 2 of the Montana Constitution, and her commitment to work closely with Indian people in order to increase the educational attainment level of Indian students. She also states her opposition to using P.L. 81-874 for state equalization.

(March 1990)
Montana Forum for Indian Education is held in Helena. The one day forum sponsored by the Board of Public Education and the Office of Public Instruction gave Indian tribes and Indian education organizations an opportunity to provide testimony and recommendations aimed at improving the state educational system for the benefit of Indian people.

(May 1990)
"Opening the Montana Pipeline Conference: American Indian Higher Education in the Nineties," is held at Montana State University in Bozeman. A major focus of the conference is to propose strategies and an educational action plan for the State of Montana.

(June 1990)
Policy on minority achievement on submission to the State Board of Regents.

From this point on the events are proposed...

(September 1990)
Montana Indian Education Retreat is held at Fairmont Hot Springs to allow participants to plan a legislative agenda, and draft a series of recommendations for state educational decision-makers.

(September 1990)
State Board of Education holds meeting at Salish Kootenai College in Pablo. Statement on American Indian education signed by Governor, Chairs, Board of Regents and Public Education, Superintendent of Public Instruction, and the acting Commissioner of Higher Education.

(September 1990)
Policy on Minority Achievement: Montana University System, passed by the Board of Regents.

(September 1990)
Indian educators meet with the Legislative Committee on Indian Affairs, to discuss legislative agenda developed at the Retreat.

(September/October 1990)
Montana Advisory Council for Indian Education provides an annual report to the Board of Public Education and the Superintendent of Public Instruction.

(October 1990)
Indian educators meet with Governor Stan Stephens, to seek support of education legislation.

(October 1990)
Draft of State Plan for Indian Education made available for public comment. This plan will summarize all of the recommendations of the "Opening the Pipeline Conference," the Montana Forum for Indian Education, and the Indian Education Retreat.

(October 1990)
Legislative sponsors sought, and coalitions for lobbying established.

(October 1990)
The Montana Committee for American Indian Higher Education is appointed to advise the Board of Regents in all matters regarding the education of Indian students. The Committee is asked to give a report on higher education efforts in Indian education.

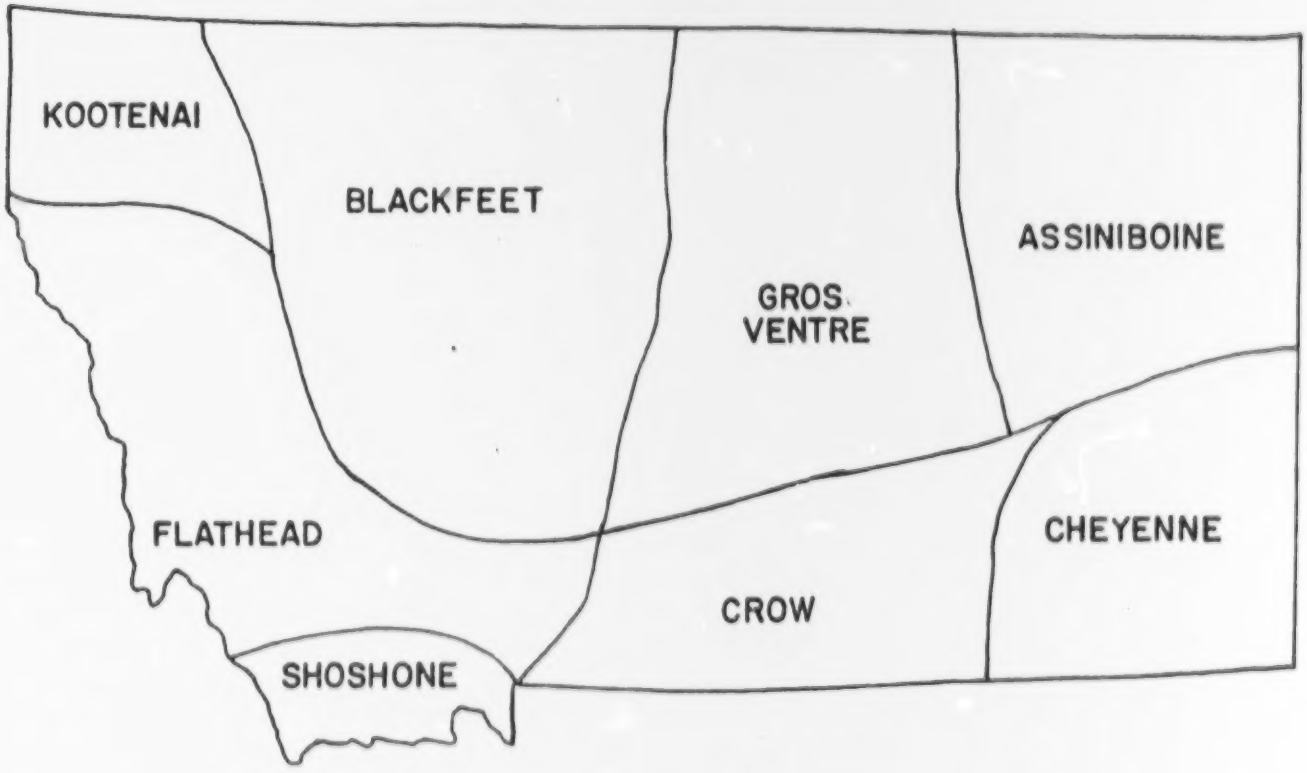
(December 1990)
Print and disseminate a State Action Plan for Indian Education. This plan is the final result of the past years activities. It will be reviewed yearly to determine if progress is being made in the education of Montana Indians.

(January 1991)
The legislative agenda for Indian education is presented to the Montana legislature. The legislation offered for consideration will be prioritized and contain universal support from Indian tribes and educational organizations in Montana.

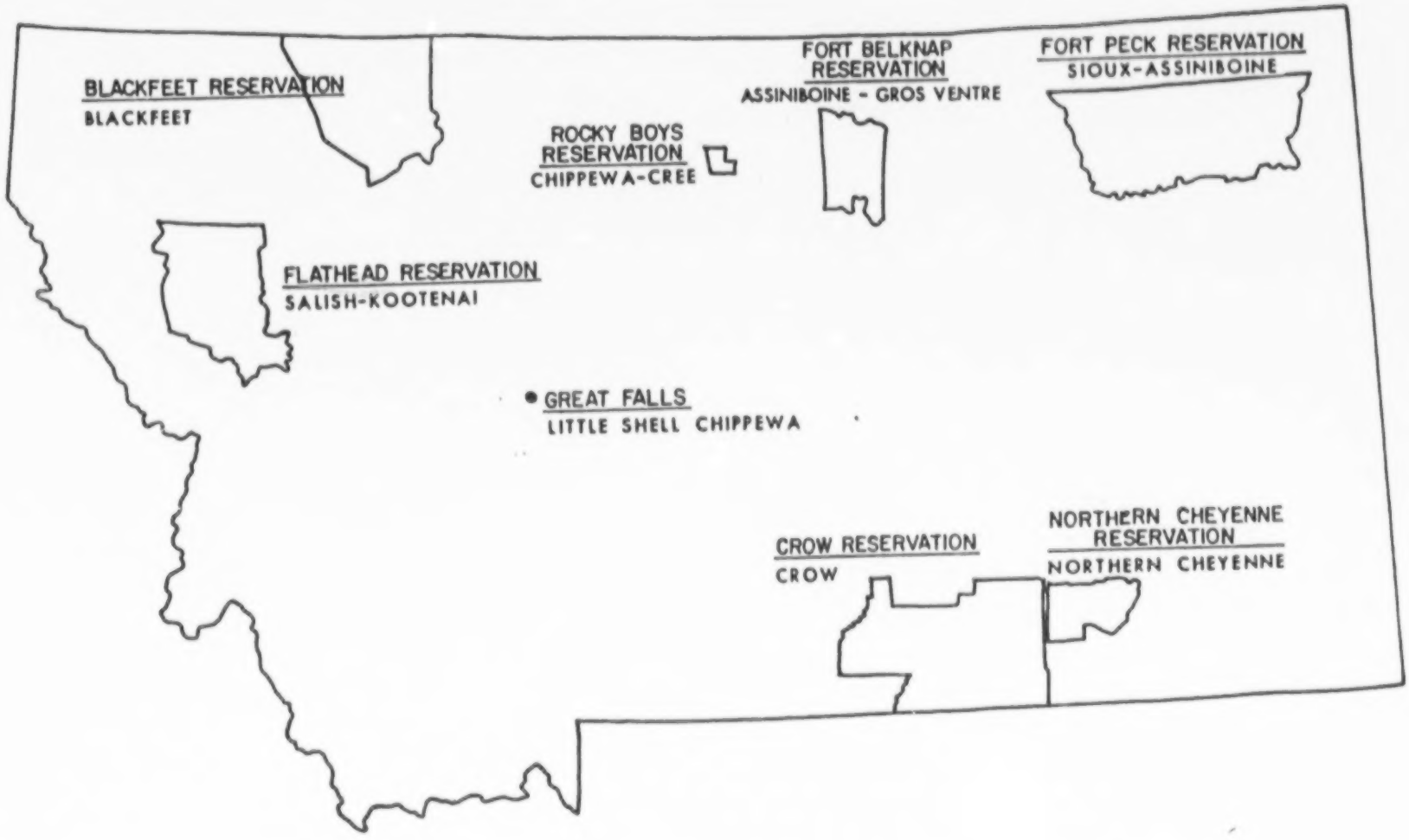
MAPS AND MISCELLANEOUS

74

EARLY TRIBAL DISTRIBUTION
(ABOUT 1850)



MONTANA
INDIAN RESERVATIONS



BONES

KNIVES
ARROWHEAD (RIBS)
SHOVELS
SPLINTS
WINTER SHEDS
ARROW STRAIGHTENERS
SADDLE TREES
WAR CLUBS
SCRAPPERS (RIBS)
QUIRTS
AWLS
PAINTS BRUSHES (HIP BONES)
GAME DICE

MUSCLES

SINEW
BOWS
THREAD
ARROWS
CINCHES
GLUE

SKULL

CEREMONIES
SUN DANCE
PRAYER

BRAIN

HIDE PREPARATION

WHOLE ANIMAL

TOTEM
CLAN SYMBOL
WHITE BUFFALO
ADULT YELLOW
RARE-PRIZED

BUFFALO CHIPS

FUEL
SIGNALS
CEREMONIAL SMOKING

TONGUE

BEST PART
OF MEAT

BLADDER

SINEW POUCHES
QUILL POUCHES
SMALL MEDICINE BAGS

4-CHAMBERED STOMACH

FIRST STOMACH CONTENTS:
FROSTBITE
SKIN DISEASES
LINER:
CONTAINER FOR CARRYING
AND STORING WATER
COOKING VESSEL

BEARD

ORNAMENTATION
OF APPAREL AND
WEAPONS

PAUNCH

LINING USED FOR:
BUCKETS
CUPS
BASINS
DISHES

HIDE

BUCKSKIN
MOCCASIN TOPS
CRADLES
WINTER ROBES
BEDDING
BREECHCLOUTS
SHIRTS
LEGGINGS
BELTS
DRESSES
PIPE BAGS
POUCHES
PAINT BAGS
QUIVERS
TEPEE COVERS
GUN CASES
LANCE COVERS
COUP FLAG COVERS
DOLLS

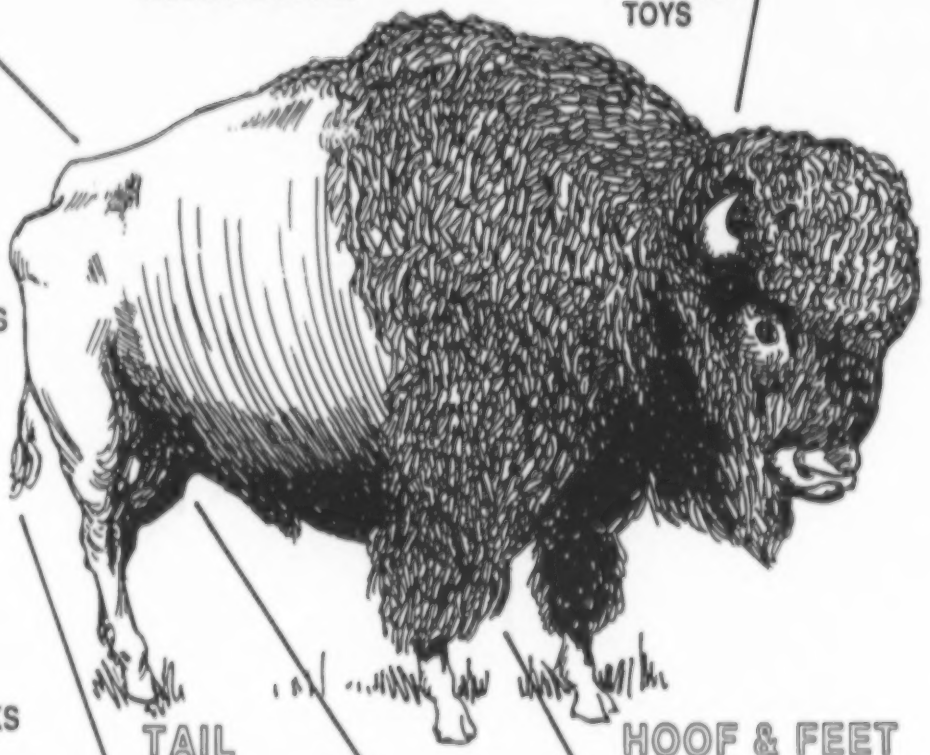
RAWHIDE
CONTAINERS
CLOTHING
HEADDRESSES
FOOD
MEDICINE BAGS
SHIELDS
BUCKETS
MOCCASIN SOLES
RATTLES
DRUMS, DRUMSTICKS
SPLINTS
CINCHES
ROPES
THONGS
SADDLES
STIRRUPS
KNIFE CASES
BULL BOATS
QUIRTS
ARMBANDS
LANCE CASES
HORSE MASKS
HORSE FOREHEAD ORNAMENTS
BULLET POUCHES
BELTS

HAIR

HEADDRESSES
SADDLES PAD FILLER
PILLOWS
ROPES
ORNAMENTS
HALTERS
MEDICINE BALLS

HORNS

CUPS
FIRE CARRIER
POWDERHORN
SPOONS
LADLES
HEADDRESSES
SIGNALS
TOYS



TAIL

MEDICINE SWITCH
FLY BRUSH
WHIPS
LODGE EXTERIOR DECORATIONS

SKIN OF HIND LEG

MOCCASINS OR BOOTS (PRESHAPED)

HOOF & FEET

GLUE
RATTLES

MEAT

(EVERY PART EATEN)
PEMMICAN (CONVERTED)
HUMP AND RIBS (IMMED.)
JERKY (CONVERTED)
INNER PARTS(EATEN ON THE SPOT)

HOUSE JOINT RESOLUTION NO. 57

A JOINT RESOLUTION OF THE SENATE AND THE HOUSE OF REPRESENTATIVES OF THE STATE OF MONTANA DESIGNATING THE FOURTH FRIDAY IN SEPTEMBER OF EVERY YEAR AS "NATIVE AMERICAN INDIAN DAY" IN THE STATE OF MONTANA AND INVITING THE PEOPLE OF THE STATE OF MONTANA TO OBSERVE THAT DAY WITH APPROPRIATE CEREMONIES AND ACTIVITIES.

WHEREAS, Article X, section 2, of the Constitution of Montana recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural integrity; and

WHEREAS, the knowledge of this important history and culture is gradually being lost to citizens of the state of Montana to the detriment of native Americans and all citizens of the state of Montana; and

WHEREAS, the history and culture of native American Indians are an integral part of the folklore and history of the nation and the state of Montana; and

WHEREAS, the legislature recognizes that all Montanans have an invaluable opportunity for cultural enrichment through contact with the folkways and philosophy of native Americans; and

WHEREAS, we live in a time of increasing awareness of the importance of our natural environment, it is important that we not lose the native Americans' respect for, and ability to live in harmony with, the forces of nature; and

WHEREAS, there is a general lack of understanding of the unique psychological background of native American Indians which can be understood only by sharing the views and beliefs of native American Indians; and

WHEREAS, the state of Montana contains the fourth largest Indian population of the several states of the United States.

NOW, THEREFORE, BE IT RESOLVED BY THE SENATE AND THE HOUSE OF REPRESENTATIVES OF THE STATE OF MONTANA:

(1) That the Governor of Montana be encouraged to designate each year the fourth Friday in September as "Native American Day";

(2) That the people of Montana be encouraged to participate in appropriate ceremonies and activities;

(3) That the Secretary of State send copies of this resolution to the Governor, to each County Clerk of the state of Montana for posting in a public place, and to each newspaper published in the state for publication therein.

Approved March 25, 1975.